The Bombay Guardian.

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WEEKLY REVIEW.

—Dr. Duff has rendered a noble service to the present age by his address on the Present Crisis of the Christian Church, delivered before the General Assembly of the Free Church. It is a masterly, faithful delineation of the mighty forces at present arrayed in the world, in Christendom, and especially in Great Britain, against the Church of Christ. We have a photograph that is far from flattering, of this self-glorifying age, and we need not wonder that the Doctor's fervent philippics should have awakened a good deal of animosity. It should be read by everybody, and we are glad the *Christian* has published it entire in an extra number. We hope to return to it.

—Mr. D. L. Moody, the evangelist, is again in England. He is accompanied by a Mr. Sankey who *sings* the Gospel. Each week-day service is preceded by a service of sacred song. About a month ago Mr. Moody was at York where thousands were crowding to hear him. A correspondent of the *Christian*, describing one of the meetings, says: "The Holy Spirit worked mightily, sinners of all positions in life sought the Lord earnestly, and Christian brothers and sisters of the Church of England, Friends, and others of every denomination were constrained without any invitation to speak and pray with them. Over fifty gave their hearts to Christ."

—A correspondent of the *Friend of India* says:

A few years ago it was argued with much earnestness in many of our Indian journals that the catastrophes said to be associated with the annual Jugganath celebrations had no existence excepting in the overheated fancy of misguided missionaries. Surely, it would not be derogatory to the character of the Briton for manliness and sense if at the present time the accusers of missionaries would either honestly own the imperfectness of the information out of which they spoke, or apply to the powers that are now at length constrained to interpose for the prevention of the recurrence of such disasters, those terms of opprobrium with which, at the period to which I have referred, they greeted the statements put forward by missionaries.

The correspondent betrays a good deal of simplicity. Whoever heard of a secular Indian journal that acknowledged itself mistaken in anything urged against missionaries? With some the rule is, attack when you can; defend never.

—The Pope calls attention to the earthquakes that have recently occurred in Italy, and he that is infallible assures us that they are expressions of the justice of God. Accepting this decision, we consult the annals of history and we find that no country in Europe has been so much troubled with earthquakes as Italy. On one occasion 15,000 persons were killed by an earthquake in Italy; on another 40,000; on another 60,000. Messina, Palermo, Naples have been over and over again thrown down by earthquakes. Beyond all comparison, Italy exceeds all other countries in Europe in this particular; and there is the greatest possible contrast between that country and Great Britain as regards these displays of the righteous indignation of God. We might have fancied that an explanation could be found in the same subterranean condition that gives volcanic activity to Vesuvius and Etna; but such an explanation is now precluded; we must rest contented with the decision of the infallible one, and ask why Italy should be singled out? It is not because the Pope is there?

—The Report of the Chutteesgurh Mission for 1872-73 is of a cheerful character. The year is said to have been one of special blessings, 30 adults more added to the church by baptism; previously, 33. The communicants number 21. The Rev. O. Lohr has now a colleague, the Rev. J. J. Weiss. This Mission is specially to the Sutnamees of the Raepore districts, and is supported by German churches in America. A church to cost Rs. 8000 is being erected, and Rs. 3000 are wanted to complete it. The Christian village 'has, so far, proved a success.' The settlers are farmers and earn their own livelihood. We make the following extract from this Report:

The Lord has also blessed our secular affairs. It never was, nor is it now, our intention to cultivate the ground for gain's sake; what we wish in doing so is: 1, to be independent of the people around us, with regard to the necessities of life, as far as possible; 2, to improve the mode of husbandry of our tenants, which can be done only in the way of experiments carried out under our immediate direction. It is our hearts' desire to elevate this depraved race from their low state not only in religious, but also in moral, social, and political aspects; and, aiming at that, we have to undergo privations and hardship from which many others would shrink back. Our efforts in this direction have reacted favourably on our own secular affairs; the revenues of the estate have increased, and are of some consideration in a work like ours.

Those who wish to help this Mission should address the Rev. O.Lohr, Bisrampore, Raepore district, C. I.

The Hindoos cannot understand why their favourite deities should not be allowed to do what they like, even when what they like happens to be in violation of the plainest principles of morality. It is of course very objectionable in men to lie, to steal, to commit adultery; but the gods are not to be blamed when they find it convenient to do these things; the great are privileged; of what use to be a god if one is to be under any kind of restraint? Thus they argue. And similarly, there are Englishmen who hold that their favourite authors, the more distinguished members of the literary Pantheon, must be exempt from censure even when they do things that would in a common man be regarded as scandalous. Some months ago, a periodical called *The Golden Age*, reviewing the writings of "George Eliot," the leading British novelist, formerly Miss Evans, now known as Mrs. Lewes, took occasion to speak of Mr. and Mrs. Lewes in their social relations. Mr. Lewes is a well-known philosophical writer, an advocate of Comtism. He was formerly married, and that wife, with a number of children, still lives. Some time ago they separated, she having been unfaithful to him, and he being precluded from obtaining a divorce by the fact that he had not himself been faithful to the connubial yoke. The same law which denies him a divorce denies him the right to marry again. Nevertheless, Miss Evans lives with him and is known as Mrs. Lewes. We are told "that they live happily, contentedly and hopefully together, that their best friends approve of their course, and that no truer wife to her husband, no more tender mother of his children (she has none of her own), is to be found in all England than this brave and true woman." The paper that took notice of these facts, (which are not matters of concealment, but public and patent,) took on the whole a favourable view of them, and found matter of commendation in the bravery and superiority to the world's opinions, displayed in this procedure. Another paper, the *Advance*, under the head of "Positivist Morality," had an article suggested by the remarks of the *Golden Age*, taking a very different view of the matter. The *Advance* chose to remember that God had given a commandment bearing directly on this subject, for similar violations of which common people are sometimes very severely punished by society; and suggested that there was much danger in encouraging distinguished authors to do that which in common people is condemned as scandalous. The *Advance*, on the principle embodied in the words *noblesse oblige*, took the ground that the higher the parties were in general estimation for their talents, the more certainly would any violation of moral law on their part tend to the injury of society. No reflecting man can question the truth of this principle. Well, we extracted this article of the *Advance*, and it appeared under the head of Selections, in our issue of June 7th. Two months go by; and now we find that a person known as the Bombay correspondent of the *Pioneer*, has written as follows in that journal:—

Religious journalism is a sweet development of these latter days, and one in which I take a chastened delight, for it proves conclusively how very different the children of this world are from the children of light. One godly print, published here, told the world all it knew of the domestic life of a great English writer, with which it is of course most intimately concerned; although to a mere outsider the connection of the curious jargon spoken by Yankee Methodists with English literature is of the faintest and most impalpable kind. But I think our Protestant organ has been beaten by the *Roman Catholic Examiner*, which writes of the death of the Bishop of Winchester, by a fall from his horse, in these loving and tender

words:—"Why we, as Catholics, are concerned in what has happened will easily be understood by those who remember that the deceased dignitary of the Protestant Church was the second of three brothers, two of whom died in the bosom of the Catholic Church, and giving singular evidence of their being in the peace of God. The contrast is painfully strong: the one who remained a Protestant, and left nothing for God's sake, or his soul, meets with such a lamentably sudden end; but the other two, who had positively sacrificed everything that the world could offer them in order to secure salvation, each died the death of the just!" I hope the *Guardian* will "go for" the *Examiner* in a similar spirit of loving-kindness, and I dare say it may remind its brother of the verse—

> "Let not my weak and erring hand
> Presume Thy bolts to throw,
> And deal damnation through the land
> To all I deem Thy foe."

The children of light never snarl and fight and say rude things, but if they *should* quarrel, I think I would back the *Guardian*.

"The connection between the curious jargon spoken by Yankee Methodists with English literature is impalpable," we are told, but what that has to do with the matter in hand is not very obvious.

The article appeared in a paper published at Chicago, having not the slightest connection with Methodism; and the *Advance* writes in English that even 'the correspondent' need not be ashamed of. But perhaps the curious jargon is that in which the *Guardian* is edited; if this is what is meant, it would simply be evidence that the correspondent has not read the article on which he comments. The whole paragraph is instructive. The writer wished to notice the remark of the *Catholic Examiner* about the late Bishop Wilberforce; but lest he should be suspected of being a "Protestant," he hunts up something that the *Bombay Guardian* has done to be coupled with it and receive the chief censure. He remembers that the *Times of India* some time ago referred to the article on "Positivist Morality" mentioned above. This answers as a shield under which he can safely criticise the Catholic paper.

As the correspondent seems to be very solicitous to know what we will say to the *Catholic Examiner*, we content ourselves with remarking that the two brothers Wilberforce who became Romanists were cut off in comparatively early life, and that the Bishop of (Oxford) Winchester attained to a good old age; that a sudden death has no terrors to those who are prepared to depart; and that the *Catholic Examiner* ought to be thankful that the late Bishop was not an evangelical.

We read in a Baptist paper: "No man familiar with the Greek language could think that he had obeyed the command to baptize when he had simply poured or sprinkled a little water on the candidate." Well, we are tolerably familiar with the Greek language, and have been for nearly thirty years, and yet we *do* think what is here declared to be impossible of conception. The word βαπτῶ means of course, primarily, I dip. But the word in the New Testament rendered baptize, is always βαπτιζῶ, which is formed from βαπτῶ and has always a religious meaning. It is applied to the washing of cups and couches, but even then it is a religious application of water that is intended; and it may as well be said that our word baptize means immerse, just that and no more, as to say that the word βαπτιζῶ has that limited meaning. The Israelites are said to have been baptized unto Moses; but the Israelites were not immersed; the Egyptians were immersed on that occasion; the Israelites were consecrated to Moses by venturing to follow him into the path opened through the sea. That which saved Noah and the other inmates of the ark, is also compared to baptism, or to the faith which expresses itself in baptism; but those that were immersed in the flood were the ungodly; Noah and his companions expressed their faith in God and their consecration, by entering the ark. The use of the word baptism in connection with the descent of the Holy Spirit, is also against the idea that the Greek word can only be rendered by immersion. The expressions "buried with him in baptism" and "rising to newness of life," seem at first view to favour that translation. But if we look at the corresponding passage in Romans vi. we find the parallel covers not only the burying of Christ's body, but his crucifixion. We are baptized into his *death*, v. 3; our old man is *crucified* with him, v. 6. In baptism our faith in Christ utters itself in an act whereby we openly and avowedly break with the world and with sin, and become consecrated to the service of Christ. It is not the physical imitation of what was done to Christ that takes place in baptism; it is an act declaratory of our faith in him who died for our sins and rose for our justification. This at least is the way in which we read the texts referred to. We are not now opening up a controversy; we are not assailing our Baptist brethren; we are just defending ourselves from a serious charge of professing to believe what we cannot possibly believe, and showing them that it is their privilege to recognize us as faithful brethren in Christ Jesus, notwithstanding differences in form and in interpretation.

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PERPETUAL MIRACLES.—IX.

In Deuteronomy, xviii. 15-19, we have these words of God addressed to the Israelites through Moses:

> The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hearken; according to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not. And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

Here we have a prophecy, given to the Jewish people before their entrance into the promised land, to the effect that a prophet like unto Moses should be raised up unto them, from the midst of themselves, through whom the Lord would speak to them. And there is a reference to the alarm which seized the Israelites at the great and terrible manifestations of Sinai, when they entreated that the Lord would not speak to them immediately, but mediately, through a Mediator, namely Moses; to which the Lord had assented. Let us now inquire what could have been intended by the words, 'like unto thee.'

It is evident that the resemblance spoken of, was to be found in points wherein other prophets did not resemble Moses. The Jews had prophets even in the lifetime of Moses. The spirit of prophecy descended at one time on seventy elders. Throughout the whole Mosaic dispensation prophets were ever and anon raised up to recall the Jews from their wanderings, to threaten them with chastisements, to speak to them of the coming Messiah, to add to the inspired Scriptures. We have just used the words "Mosaic dispensation." These words sufficiently indicate wherein Moses differed from all the prophets that followed him, down to the time of John the Baptist. He was the founder of a dispensation. He was a legislator. He gave the nation its constitution, its institutions, its festivals, its laws. None of the prophets that succeeded him could alter these institutions or revoke these laws. Moses was the mediator of a covenant between God and his Jewish people. He was again and again, and for long periods of time, alone with God upon the mountain-top; he saw the glory of God as no other man had seen it.

Now how could a prophet like unto Moses be raised up among the Jews? Here was a difficult question. So long as the dispensation lasted, it was forbidden to teach anything that was contrary to it; it was perpetually binding, from generation to generation. The sacred books were in the ark, under the sanction of the very presence of God, under the mercy-seat. But the Prophet of whom mention was made in the words we have quoted, was one whom the Jews were to hear in all things; his authority was to be paramount to that of Moses; he must then be one who should introduce a new covenant.

The prophets that came 800 or 1,000 years after Moses, spoke of the Messiah that was to come, in terms that accorded with this description; as one that should introduce a new order of things. Jeremiah distinctly announced a new covenant in place of the old covenant.

Let us notice what is said regarding the authority with which the Prophet of a new dispensation should be clothed. "Whosoever will not hearken unto my words which he shall speak in my name, I will require it of him," says the Lord. How the Jews understood this expression may be gathered from the way in which Peter puts it, in his address, Acts iii. 23: "shall be destroyed from among the people."

The Jews were so little disposed to accept of the theory that the Mosaic institutions could ever be superseded, that they to this time cling to them in theory, though practically they find it impossible to observe them except in a most shadowy way. And thus it has always been throughout their history. They were willing to violate the spirit of the ordinances, and even import into their system the worship of idols, still they would not for a moment entertain the idea that they should accept of anything in supersession of the laws of Moses.

Fifteen centuries went by, after the mysterious exit of Moses from the earth, and many prophets came and went, leaving their inspired utterances to be embodied in the sacred Canon, and still no one appeared to whom this singular prediction could have any application. Elijah was a prophet of mighty deeds; Isaiah a prophet of glorious utterances; David was the sweet singer of Israel; Ezra had returned with the Jews from the Babylonian captivity; but no one

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had appeared claiming anything like parity with Moses. At length Jesus appeared declaring plainly that Moses had testified of him (John v. 45-47), and asserting, in the Sermon on the Mount, and constantly, in most unequivocal terms, his right to modify, suspend, and change the Mosaic laws.

But it might be said that the prophecy could easily be fulfilled by one who chose to preach against the Mosaic institutions and set forth others in their place. Not so; look again at the terms of the prophecy: A prophet shall the Lord your God raise up unto you, like unto me. When Moses appeared to the children of Israel in Egypt, he gave them clear evidence that he was commissioned of God, God bore testimony to him in such a way that they could not doubt the divine legation. And so should it be with the predicted Prophet. Supernatural testimony continually waited upon him. He did not come preaching against Moses, but on the contrary he denounced the Jews for their neglect of the Mosaic commands. But he plainly showed that that dispensation itself anticipated and made provision for the work that he came to accomplish. Think not, he says, that I came to destroy the law or the prophets; I am not come to destroy but to fulfil. And to this day, the Old Testament and the New, the Old Covenant and the New, as they are more correctly called, are in the hands of all the disciples of Christ, and receive equal honour as the inspired word of God.

The Gospels tell us that when Jesus was on a certain mount with those of his disciples, he was transfigured, a bright cloud overshadowed him, and a voice from the excellent glory said, This is my beloved Son; hear him. Moses and Elijah were there from heaven. The *hear him* was emphatic, and intimated that the time and person spoken of by Moses, had come: Him shall ye hear in all things.

There are other and very interesting points of resemblance between Moses and Jesus Christ, viewing them as prophets or teachers, and as rulers of the people of God. But we think it enough to insist upon the main idea of the prophecy that there was to to be a prophet differing from all the successors of Moses, in that he was, like him, a legislator from heaven, the founder of a new dispensation, the author of the new Covenant. The prophecy was exactly fulfilled in Jesus, and in no other; and could not have been fulfilled in him if God had not been with him.

THE CHRISTIAN SABBATH.

Among the subjects mentioned by a correspondent in ours of July 26th, as needing to be referred to the test of Scripture, is the Christian Sabbath. We propose to inquire what the Scripture has to say with regard to this.

It may be well just to re-state our position. We said that it would often be found profitable to dismiss all our ideas of a particular subject and see just what we could learn regarding it from the teachings of Scripture. We do not affirm that all for which we have not the 'direct' sanction of Scripture is to be abandoned. Changes had been introduced into the method of observing the Passover; it was eaten reclining instead of standing, and the fruit of the vine was taken at the meal; but our Lord did not insist on a return to the original and prescribed usage. We must have reference to the spirit quite as much as to the letter of Scripture. But we need to be able to adduce the indirect sanction of Scripture for all our usages that are not directly taught in it; that is, they must be deducible from some principles laid down in the word, and must not be in conflict with anything commanded.

The Christian Sabbath is spoken of in distinction from the Jewish Sabbath. Granting, for the present, that there was a Jewish Sabbath, binding upon the Jews during the entire continuance of the Mosaic dispensation, we leave for the moment all that is said on this subject, and proceed to inquire what the teaching of Scripture regarding a non-Jewish Sabbath is.

We turn first to those portions of Scripture which come before the Mosaic institutions. The race of Adam had occupied the earth 4,000 years before Christ came. Dividing this into two periods, one of 2,500 and the other of 1,500 years, we find that the shorter term belongs to the Mosaic period, and the longer to that which preceded it. We are now, since Christ, in the days of the Gentiles; but the days of the Gentiles continued from Adam to Moses, and constituted a longer period than the Christian era has yet attained to. Thus we have a Gentile period of 25 centuries; a Mosaic period of 15; a Gentile or catholic period again of, so far, 18¾. Our common chronology is perhaps in the first period too little. Well, in the first and longest of these periods, is there any mention of a Sabbath? Yes, there is. We find, in fact, the institution of a Sabbath following immediately upon the account of creation. "On the seventh day God ended his work; and he rested on the seventh day from all his works which he had made. And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Now these days were earthly days; seven revolutions of the earth, seven alternations of night and day; the reference is to the earth, not to some other world where God's glory is revealed. The blessing then is for man; the sanctification is for man. It shows at the outset that God would have man understand his own higher nature, susceptible of fellowship with God, and not be immersed in the mere care of his physical nature. And we might expect that this gift bestowed at the outset on the whole family of man, would not be revoked without a clear intimation of it. The words of our Lord, 'the Sabbath was made for man, not man for the Sabbath,' seem to look back to this primitive institution. In the latter part of Genesis i. we have the creation of man, and a command to man to replenish the earth and subdue it, and then we have the ordinance of the Sabbath, evidently for man. We have also from the beginning of man's history, sacrifices; but these are expressly annulled, through the death of Him whom they typified. Of the primeval Sabbath there is nowhere an abrogation; and we reasonably conclude that the sanctification declared in Gen. ii. is still valid. Had there never been any Mosaic dispensation at all, if the New Testament joined on to the book of Genesis, there would hardly be any question of the permanency of this God's first gift to man.

But unto the Jews were committed the oracles of God, and it is through them that the records of the primitive religion reach us. If the Sabbath was given for man, for all, it must have been given for the Jews, who belong to the family of man. And we find that the decalogue which contains the commands that had always been binding on man, and were in no way exclusive, contains also the law of the Sabbath. The language is peculiar: "*Remember* the Sabbath-day to keep it holy." In the days of our Lord the Jews made a righteousness of the Sabbath, keeping it with extraordinary strictness, after the letter and not after the spirit; Christ insisted that works of mercy, of necessity and of religion might be done without violating it.

But have we any command in the New Testament to observe Sunday as a Sabbath? Neither Sunday nor Saturday nor any other day of the week is commanded to be observed; simply, six days shalt thou work, the seventh is the Sabbath of the Lord thy God. In the nature of things, there is laxity regarding the actual time; the earth being globular, what is a particular day on one side of the globe will be another day on the other. A Jewish merchant in Japan may despatch on Sunday morning a telegram to his brother in California (viâ Europe) which will be received by the latter on the previous Saturday morning, should there be no delay in transmission. As the original command, or that to the Jews, makes mention of no particular day of the week, we need not think it strange if there is no command to change the day.

The day on which our Lord rose is called the first day of the week, because it was the first day of the Jewish week. He appeared to them again on that day week. The Spirit of God at Pentecost descended on the seventh recurrence of that day; this is the greatest day in the history of redemption. We find in Acts xx. that the Christians were accustomed then to assemble; and 1 Cor. xvi. seems to show the same thing. In Revelation i. mention is made of the Lord's day. The day now observed as a Sabbath by Christians is thus traceable to the very beginning of the Christian era.

It is evident from the New Testament that the early Christians, who were Jews and living among Jews, continued for a while to observe many Jewish ordinances. Not to offend the Jews they continued to observe the Jewish Sabbath. Afterwards they began to relinquish it, observing only the Lord's day; and it is with reference to these Jewish Sabbaths that Paul refers in Romans xiv. 5, 6, and Col. ii. 16.

We find then a Sabbatic day of rest given to man, even the whole human family, from the beginning, and never abrogated; a day set apart by God as a day of rest from work and a holy day; a day in which man is to remember that he is not merely a creature of earth, needing the bread of this life, but that he has a soul to be saved and fitted for the skies. This is God's gift to every man, and of it no man has a right to deprive his fellow-men.

THE SUNLESS NATION.—IV.

(An Allegory.)

Light-seeker, continuing his narrative, said:

My father was a watch-maker, and had amassed considerable wealth. I thought it beneath me to carry on this business. Men said that I was a young man of genius, but in my own estimation I was ten times as wise as in theirs. Men that belonged to the highest class began to visit the house. My father had not the slightest apprecia-

tion of poetry, but he could appreciate the attentions of the great. Before that, he thought nothing was so excellent as wealth, but he now began to think that fame was also valuable, and he consented to give me some papers of great value that I might travel and make myself acquainted with the diversified scenery and varied conditions of the sunless nation. But some of my new friends persuaded me that there was a great deal in our own city with which I was unacquainted, and induced me to reside in their houses and join them in their festivities. You must know that in many of the houses of that place there is a great scarcity of water, and others have immense reservoirs filled with it. Yet, connected with every house is a reservoir of water fed by a pipe that descends from the roof, and enough falls on every house to supply its inmates all the year round, but for a reason I shall now mention, very little reaches these reservoirs, with the exception of a few, particularly favoured. The reason is this: the neighbours manage to get access to the pipe before it reaches its reservoir, and by attaching another pipe leading to their own house, draw off more or less of the water; and some are so ingenious that they succeed in drawing water from a hundred houses to their own reservoir, the capacity of which they are obliged to enlarge continually. But this is nothing. There are some men whose houses are surrounded by a little lake, into which the water from many thousands of houses is made to flow continually; and many in the town are perishing for want of water to quench their thirst, while this enormous superfluity of the precious element spreads around some goodly mansion with no higher function than to reflect the battlements of that mansion, or to bear on its bosom the gondolas of the proprietor. What will perhaps surprise you is the way that the waterless ones look upon the owner of these great accumulations. You will think that they regard him as their bitterest enemy; nothing of the sort; they admire greatly the skill by which he has been enabled to tap the conduits of so many houses, and provide a receptacle for so many channels of water. They will follow with an admiring eye the movements of his gondola as he moves upon the placid waters, overshadowed by the flag which bears the family escutcheon; and if he should take a little water in the hollow of his hand and pour it into the hand of one of the thirsty ones, it is spoken of as a great act of charity. If in a certain house, through careful management, a good supply of water is obtained one year, immediately seven neighbours go to work to tap his pipe in seven places, and thus they miserably reduce his supply the next year.

What but robbery and fraud is this? I exclaimed with indignation. Is there no law against this?

No: the first and great commandment is to honour men according to the abundance of their water-supply. The very people whose children are dying of thirst because of the pipe-making skill of their neighbours, acknowledge that if they could they should act in the same way. You must understand that everything which is offered in the bazaar is to be had for water; and they who in this way come into possession of it, add it to their reservoir. My father had a goodly tank in his compound; and when I left him to see life, he gave me a good many notes promising to pay the bearer ten gallons, five gallons, &c., &c. I found that by these I could command the bazaar. The first friend at whose house I stopped, had, he told me, a reservoir of water under the house, of immense extent, which he promised to show me, but always forgot to do so. He had a strong safe in which he recommended me to put the promissory notes of my father; for he assured me that there were people not far off who would not scruple to abstract them from my pocket. So I made them over to his keeping, reserving only what I needed for immediate necessities. Wherever I went I heard my praises sounded, and I rejoiced that I was at length appreciated. We went to many places of delight. They have a custom at their banquets which at first appears very strange and even foolish, but after a few repetitions seems admirable. Little metallic caskets are brought in. These are said to have come down from a high antiquity. Some have the mark of Cain upon them; others of Tubal-cain. These are said to have discovered them in a deep mine. They are very harmless when left as they are; but at the banquets of the sunless ones, every guest puts one of these into his glass of water; immediately the envelop is dissolved, and a spirit who had been imprisoned in the casket takes possession of the water, and the moment that the guest drinks the water, flies to his brain. It seems that the pent-up wrath of ages moves the spirit the moment it has an opportunity to rush upon the understanding of man, as upon that which had shut it up in darkness all these ages. It may seem strange to you that the very people who professed to admire me so much for my poetical genius and intellectuality, should allow an enemy to make this violent assault upon their understandings, and above all that I myself should do so. Nevertheless it is the fact that, overcoming the reluctance I at first felt, I soon imitated my companions, and thought myself happy according to the greatness of the victory obtained by the angry demon over my senses and my understanding. One morning awaking after one of these carouses, I found in my pocket the key of my friend's safe. I had no idea how it had come there. I thought I would go and open the safe. I did so. Lo, there was nothing in it. My notes were all gone. While I stood before it, with the door open, my friend came in, professed great surprise at finding that I had opened the safe, and after looking into it, at once accused me of having robbed him of a great many precious notes. I tried to show him that I knew nothing about it, and that somebody else must have stolen the contents of the safe, including my notes, but he would not listen. You are nothing but a watchmaker's son, he said, trespassing upon my hospitality and intruding into society to which you do not belong. You have plundered me of valuable property, and the right thing would be to get you sentenced to imprisonment for life, and that is the very thing I will do, unless you promise immediately to leave this town, saying not a word to any one of your adventures in this house. This was maddening. But I found that I was completely in the man's power. I had lost everything; that was little; I was in danger of being declared a felon and sent to prison for life, bringing disgrace on my relatives. I consented to the terms; I left the man's house and the city, not doubting that he himself was the villain who had made away with my notes. Oh, the bitterness of my heart at that time! My feeling was that I would like to join some robber-band and wage war upon mankind.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

Dear Sir,— Would you allow a small space in the columns of your valuable paper for a few remarks on a subject a good deal forgotten by the Lord's dear ones, namely, the *hope* which Jesus has set before his redeemed ones—His coming. Paul in his first epistle to the Corinthians, 1st chapter and 7th verse, says, "See that ye come behind in no gift; *waiting* for the coming of our Lord Jesus Christ;" also in his first epistle to the Thessalonians, 1st chapter and 9th and 10th verses, he says, "How ye turned to God from idols to serve the living and true God; and *to wait* for his Son from Heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come."

We see, then, that these dear Saints were not only serving God, but they were also waiting for the Master; their affections were truly "set on things above," longing and waiting for "the Beloved." However interesting their work for God was, it did not interfere with their true desire to see Jesus. A soul which is truly waiting for the Lord's coming, far from being idle in the vineyard, will be sure to be the most diligent in doing those things which are pleasing in His sight, and that soul must surely be most weaned from the world, whose hope is the Lord's appearing. If you ask every Christian you know this pointed question: "Would you be glad if Jesus came today?" how many would respond from *their hearts* "I would." If they cannot thus respond, surely there is something wrong; they perhaps have never seen that Jesus expects His people to be waiting for Him; or like Martha, they are more occupied with the work than with the Master. When Jesus says, "Surely I come quickly"—Rev. xxii., 20, the response is "even so, come, Lord Jesus," and not like many would say, "I don't want the Lord to come till I have done such and such a thing, or till so and so is converted," even if they don't go so far as to be wishing for some more worldly pleasures instead of seeing Jesus.

However blessed and glorious a privilege to be engaged in winning souls, still it is not to hide from the believer the joy of expecting Jesus to come daily, which is the hope set before the church; nor does it at all follow that waiting daily for the return of the Master will slacken his speed "in running the race set before him," or at all mitigate his zeal in gaining jewels for his Master's crown; an establishment left in charge of servants while the master is away from home, but whose return is daily expected, will be better looked after than one under the same circumstances, but where the Master's return is uncertain or indefinitely postponed; and so with a believer, who is full of faith in a speedy return of the Bridegroom of his soul, he sits very loose to things of time and sense, does not fret and worry himself about every possible contingency which might happen him or his family, but does all he can to lead the latter to the cross, and all others whom he meets. So we see what a practical bearing the hope of the Lord's return has upon any who are looking for it!

Yours sincerely,

A Believer in Jesus.

To the Editor of the "Bombay Guardian."

My Dear Brother,—I am encouraged to trespass again on your consideration and space, but would beg you and your readers to calmly judge what I have written and now write, independently of my motive and object. If my motive *is* sensitive selfishness and if my object *is* retaliation, God knows it, let God judge it; judge you what I say.

It appears to you "the question relates to the Truth not as it is absolutely in God's mind, but as it is in the apprehension of the believer." Truth then (*the* Truth) is absolute in God's mind, but not in man's apprehension. If this is not intended in your statement, your statement—pardon my plainness—is very loosely compiled, which however I do not believe. Truth, I maintain, is just as absolute in my apprehension as it is in God's mind. If I put a bit of bread into my mouth, it is when in my mouth just as absolutely bread as it was when on my table. So with Truth, the difference being that the same truth may be taken in by many persons. To apply the word Truth to anything in my mind which is not absolute is to prostitute the term. There is of course a wide difference between God's mind and my apprehension; this is finite, that infinite, but the absoluteness of Truth remains unaffected by this vast difference. Confusion regarding the absoluteness of Truth is but *part* of a great work of Satan's. Wherever God has something absolute, something real, something of Himself, Satan sets up and induces man to accept something vague, something sham, something of *himself*. God has something absolute which He calls truth, Satan persuades man to apply the same term to anything in his own mind that he can clothe with the garb of sincerity; God has a society which He calls the Church, Satan persuades men to make societies of their own and apply to them the same term; God also calls His society the House of God, men apply the same term to their own societies and even to their own brick and mortar edifices; God rules in His house, but of course man rules in the caricatures; God sends the Holy Ghost as Christ's Vicar upon earth, men set up a man (the Pope) and call *him* the Vicar of the Son of God; and alas! iniquity has not yet reached its climax—a *man*, the man of sin, is yet to sit in the temple of God showing himself that he is God, and men will own and worship him as such. But not only has man prostituted God's terms—and he has prostituted *every* important term, look for instance at faith, hope, charity, saint—but on the other hand he has introduced a lot of new-fangled terms, some of them for things real and named differently by God. Spite of the wonderful beauty and precision of God's Word, we continually, in the writings of the majority of modern teachers, come across such expressions as "visible church," "branch of the church," "essential and non-essential doctrines," &c. &c. What terrible confusion! We find none of these terms in Scripture; if the things they express are mentioned in Scripture, why not use the Scriptural terms for them?

One would suppose from your second paragraph—in which you elaborately prove that "guide" does not mean "pop," which I freely admit—that the different sects or denominations were but successive *steps* in the pathway of Truth; are they not different, ay, and some of them very divergent *paths?* If they are divergent, they *all* cannot be *God's way;* if they are separate unities, they *all* cannot be *the* Unity of the Spirit. Is not your ques-

tion at the close of that paragraph rather indefinite? As a matter of fact many Christians have very divergent views, but their being truly Christians does not make their divergent views Truth; only *one* of a set of divergent views *can* possibly be Truth. God has given teachers, let us bless God for them; but God has made his *babes* responsible to judge what those teachers teach. (See 1 John ii. 18 to 27, and Thess. v. 21.) Are the teachers on that account of *no* use? They would be if the Holy Ghost's office were to *pop* us into all Truth. They are *most* useful or God would not have given them; I have thanked God for several teachers under whose instruction He brought me (one was but a late Serjeant of Artillery); I owned them as God's teachers because they taught the Truth and helped me in apprehending more of the Truth than I had previously done, and in extricating myself from some errors into which I had in my weakness permitted the devil to guide me. God has given us the Truth; He has given us the mind (*νους*, intelligent faculty) of Christ (1 Cor. ii. 16) as a *means*, and the Holy Ghost as the *power*, of apprehending the Truth, and teachers as helps and stimulants to use these means and power: and then surely it is not too much when He tells us *all* to *speak* the same thing, to *think* the same thing, to be of *one* opinion, and to have *no* divisions among us as I have pointed out. I affirm the many denominations are a *great* reproach to Christianity; you affirm they are *no* reproach. Only *one* of our affirmations can be true, only *one* of us can in these judgments have been led by the Spirit of Truth; the other must have been led by the spirit of error.

In my last letter I adduced Scripture to prove sectarianism evil. Did I misquote? Did I separate passages from their context in a cunning way to contradict their context? if so, surely you ought to have, surely you *would* have, exposed me. You point to the fact that Christians were not told to leave those of the Seven Churches (named after seven separate towns) in which much evil existed. Does Scripture then contradict itself? Does it condemn sectarianism at Corinth and sanction or tolerate it at Thyatira? If sectarianism *is* condemned in Scripture, why seek refuge behind such a negative—a negative that really in no way affects the question? This is an example of the confusion resulting from attaching names of God's things to man's caricatures. Have I asked you to leave the Church in Bombay? You could not while you remain in Bombay do so if you wished, unless you became apostate; which God forbid! To one who imagines the different denominations to be Churches and to have the same claim on their members as the Church of God or the Seven Churches on theirs, your argument would appear valid, but to one who knows them to be but human societies your arrangement is *nil*. A man who leaves the Church of God is called an apostate; you would not apply that term to one who merely left the Presbyterians to join the Wesleyans or any other sect? Will you tell me Church only means assembly? I know it, and apostasy only means falling away, and Protestant only means protesting.

You deny, in regard to four-fifths of the Protestants, my rebuke as to binding themselves apart, and say they "are found in denominations that . . . . . receive one another in Christ." What! denominations receive one another! Call this a slip if you like, it is an impossibility, hence my assault on them. On Saturday nights I meet some Christians impelled by love to escape over their respective prison-walls for interchange of thought, though I am afraid sometimes they take too much credit to themselves for their liberality and large-mindedness in jumping the walls, for on Sunday morning they are back at muster, each inside his own prison. Denominations are separate prisons (look at the unconverted in them), though their walls may be leaped over by athletes. Only the other day I asked a man about his soul who had formerly been a subordinate officer in an Anglican (so-called) Church. He counted himself "as good a Christian as there was in Poona." I asked him if he had heard Mr. Taylor preach. "No," he says, "I stick to the Church in which I was brought up." Poor man, though no athlete, he was honest, and immediately after had to confess that he had never been *born again;* he is but one of a very large number. I happen to be reading "She spake of Him!" or the life of Mrs. Dening *née* Hooper, the famous lady-preacher. If you have it, refer to p. 56. I just quote a line or two. She had proved something to be Truth. "This was not however 'Wesleyan doctrine,' and so, *greatly to the regret of many Wesleyans*, as well as others, Geraldine Hooper on subsequent occasions never used the Wesleyan Chapel which. . . . . was the best suited for her meetings."

Athletes may leap but not break down walls.

Your affectionate brother in Christ,

C. T. HAIG.

Poona, 5th August 1873.

Epitome of News.

Saturday, August 2, 1873.

—The more correct returns of the recent Municipal election show that the proportion of Parsees elected was about one-third of the whole,

—*Christian Advocate:* "Rev. Mr. Carter, of our Mexican Mission, writes to our Secretaries that a young native minister of the Presbyterian Church baptized a child in one of the towns (Capuhac), and was afterward attacked in the street by a mob of Romanists, who struck him to the ground with a club. As he lay prostrate one of the assailants raised a dagger and struck at his breast. The blow was arrested by a friend, who was struck with him, so that it only tore through his coat; but his friend, who saved him, was turned upon and instantly killed on the spot. Three other Protestants were severely wounded. The native minister, with his wife, four children, and his little flock of about a dozen persons, have all fled, and are wandering about, not daring to return to their homes."

Mr. Carter adds: "As I left Real del Monte after preaching, April 13, I was myself surrounded by an excited crowd of about seventy or eighty persons, many of them intoxicated, who were displaying the most servile adulation to an itinerant priest who had been preaching among them."

The latest news is from the Rev. Dr. Butler. In a private note, dated Mexico, May 31, he says: "We are in the midst of a fearful excitement. The Jesuits are flying from the country, and the Government is on their track."

—The same: "Heavy fires are raging in the woods in different parts of the province of Nova Scotia. The woods in the vicinity of Liverpool have been on fire for two days, and last evening the town was in great danger. A large tract of land has already been traversed by the flames. and much damage has been done in Picton County, The fire had swept from the west branch of the river John to the Black River, on the east branch of the river John, for a distance of twelve miles, destroying everything in its course. The value of the property destroyed cannot be estimated. The woods through which the fire passed are the most valuable in the country."

—*The Advance:* "Under a recent act of Congress the Secretary of the Treasury has appointed a Board of Immigration Commissioners, and with good sense has chosen a woman as one of the six. She is assigned to the duty of looking after the treatment women and children receive on emigrant ships."

—"'St. Children's Day' in Brooklyn was this year celebrated with the customary grand muster of about fifty thousand Sunday school scholars, from the schools of all the denominations. Dr. Cuyler exclaims: 'Oh, that Robert Raikes had been there, to see what his mustard seed of the Sunday school had grown to!'"

—"The members in all the various Sunday schools in the State of Illinois number about 410,000, of whom 10,957 were added to the church during the year."

—"Twenty years ago there was not a Baptist minister in Sweden; now there are 220 Baptist churches."

—"A church in the State of New York offers its house of worship for sale. It commenced to build with assurances of help that were not made good, because *three* other churches afterwards stepped into the field and divided the church-building resources of the community. As a result it cannot carry its debt, and must give up its house of worship. We know nothing of the merits of this particular case, but we pronounce the different denominations shamefully derelict in duty that they do not provide for some co-operation that shall prevent such waste of the Lord's money and such mismanagement of the Lord's business."

Monday, August 4.

—*Indian Statesman:* "On Saturday two European seamen, belonging to the S. S. *John Adamson*, named John Roberts and Thomas Anderson, and aged eighteen and twenty years respectively, were drowned in the P. and O. Company's dockyard at Mazagon. One of them, who seems to have been a poor swimmer, had swum once across the basin, and was returning, when his strength failed him and he began to sink. His comrade on seeing this plunged in to his assistance and strove to bring him to the landing, but the drowning man seems to have, unfortunately, clasped and overpowered his friend, and after a short struggle the two went down together. The scene was witnessed by only one other seaman on board the ship, who instantly raised an alarm, and with the utmost expedition threw a life-buoy to the drowning men, which, however, did not save them, Two sailors on board the ship then dived for the men, but without success."

—*Indian Statesman's Correspondent, Madras, July* 30: "This afternoon a terrible shock was given to sober-going Madras by the sudden announcement that a young gentleman of good position had deliberately terminated his own existence in the house of a notorious member of the *demi monde*. Rumour was busy with several names before it became generally known that it was Mr. N. Pogson, son of the Government Astronomer, who had rashly blown out his brains in a fit of amorous despondency. The details of the affair are of as melancholy a charactor as it is possible to conceive. The unfortunate young fellow was but twenty-three years of age, an assistant to his father, with prospects in every way promising. By some means not yet explained, he seems to have become acquainted with a Mrs. Patterson, residing in Hunter's Road, Vepery, a woman who is perhaps more notorious in Madras than any other of her infamous class, although the mother of nine children by a husband from whom she was not long ago divorced. At this woman's house, young Mr. Pogson appears to have been a frequent visitor for some time past, and, strange to say, notwithstanding that he was moving in the best society in Madras, and associating with numerous young ladies of his own rank in life, he became so desperately enamoured of Mrs. Patterson's eldest living daughter, a girl named Emma, between fourteen and fifteen years of age, that he determined at all hazards to make her his wife."

The father hearing of the son's conduct, expostulated. The son would not give heed, and resigned the situation under his father. The wretched mother of the girl, seeing the young man out of employment, refused to allow the marriage to take place. The poor miserable deluded youth shot himself in the house of this woman.

—Our fall of rain up to Saturday the 2nd August amounts to 40 inches at Byculla, and 38 inches at Colaba, only.

—An aged native woman proceeding along a street in Calcutta last week was run over by a carriage and pair of horses going at a furious rate, the occupants of which were natives.—A young Mussalman woman jumped out of a railway carriage on a Calcutta line while the train was going at full speed.—An East Indian lad, also at Calcutta, whilst flying a kite on the terrace of his house, which is without a balustrade, ran backwards and fell down a height of thirty feet. The singular thing about these three cases is, that each of the parties escaped unhurt; this is almost incredible.

—*Friend of India:* "Those who depreciate private expeditions to the Holy Land will certainly be convinced of their error by Dr. Tristram's thoughtful and learned narrative of his explorations in the Land of Moab. The recovery of numerous ancient sites; the verification of Machærus where John the Baptist was imprisoned and died; and the discovery of Zoar and the Palace of Chosroes, should be sufficient to satisfy the expectations of the most sanguine. In addition to these principal revelations, most of the references to Moab in the Old Testament have been illustrated by the energetic and adventurous researches of Dr. Tristram and his able coadjutors."

Tuesday, August 5.

—*Times of India:* "It seems that the 27th of July was bazaar day in the little town of Kurrar, on the banks of the River Kistna, and scores of men, women, and children flocked in from the neighbouring villages to buy goods for the Nag-Punchmi holiday, which was at hand. The ferry boats were consequently overcrowded, and about noon an alarming rumour got abroad, that one of the boats, with 120 people on board, had sunk in mid-stream. Immediately there was a general rush to the spot, where the spectacle defied description, and the shrieks and frantic struggles of the poor wretches, as they sank one by one, were heart-

rending. Those of the men on shore who could swim jumped in and rescued several, and others who had sufficient presence of mind managed to reach the shore quite exhausted. In this manner about 30 lives were saved; all the rest, numbering about 90, were drowned. Unlimited competition with rotten ferry-boats seems to have been the cause of this deplorable accident, which is a fit matter for a most searching inquiry to be made into it by the Acting Collector of Sattara. If the boat-owner were indicted for manslaughter and severely punished, the villagers there might calculate on being able to cross the river in future with something like safety."

The *Times of India* says that the orthodox Hindoos ascribe this calamity to the god Vithoba, in revenge for the injuries he sustained at Panderpore.

—The *Times of India* hears from Gwalior of another god coming to grief. "Great excitement is felt among the residents of this city on receiving the appalling intelligence of the breaking of Pandree Nath, a Hindoo god, which resulted by a Mahomedan iconoclast, I hear, who disguised himself as a Goshanzee at Punderpore, a place in the Deccan. Preparations are being made for Phool Dole Ekadshee. His Highness, I hear, has suggested the construction of a canal from Chambul at Sheopore to Gwalior for the benefit of his subjects."

—The same: "We regret to learn from Kurrachee that an *employé* in the firm of Messrs. Mackenzie and Cosser, Engineers and General Contractors, a Mr. C. R. Rowe, accidentally shot a native workman, the head carpenter of the firm, on the morning of Thursday, the 31st July. Our correspondent tells us that Mr. Rowe and the native were playing with the gun, neither having the slightest idea as to its being loaded."

—*Englishman:* "We are told by the *Shanghai Courier* that Dr. S. W. Williams, Secretary to the United States Legation, who left China, after a residence of nearly forty years, on the 28th June, has almost completed his new dictionary of the Chinese language. The work extends over 1,150 pages of three-columned quarto, and contains explanations of 12,500 Chinese characters, and will altogether be the most complete guide to the Chinese language ever published."

—*Bengal Christian Herald:* "We were not a little surprised lately at noticing a resolution of the *Sanatan Dharma Rakshini Sabha* offering its services to civilize the aboriginal savages of the hills, if Government allows adequate *grants-in-aid*. It is somewhat novel to see such an orthodox society thinking of allowing such abject classes of the community the enjoyment of religious rites instead of restricting their attention to occupations even lower than those of 'hewers of wood and drawers of water.' The dictum of Menu was that the 'once-born' *sudras* should not aspire after the privilege of divine worship and meditation which was the peculiar prerogative of the 'twice-born' classes. Divine worship and meditation were supposed to be inconsistent with devoted services to the upper classes, just as the sacrifices which the Israelites wished to perform were held by the Egyptian king of old to be inconsistent with justice to the tasks imposed on them. And we see in the history of the Sudra Sambrica a terrible instance of the retribution which he had drawn on himself by presuming to engage in religious meditations. His audacity had brought the whole kingdom of Rama under a curse. An untimely death had deprived a Brahmin of an affectionate son—a lovely boy not older than five. Rama was warned of some pestilential crime which must be rampant in his empire—for which dire calamities attached even to Brahmins. That crime was at length detected in a Sudra practising religious exercises and qualifying himself for a seat in the kingdom of the gods. One stroke of the royal sword at once deprived Sambrica of his head and purged the world of a moral plague."

—*Friend of India:* "At Kohat a wily Kasee recently murdered his guest by strangling him with a *loongee*. He gave out that the deceased had suddenly died during the night and the body was buried together with the *loongee*. Afraid of future detection he determined to regain his cloth. While in the tomb, however, the earth gave way, smothering the thief whose feet remained above ground, and gave evidence to the astonished villagers next morning that 'murder will out.'"

"A Rajpoot mother has had the courage to give evidence in the Azimghur Court against several of her relations who were guilty of killing her baby in January last. The mother, still weak from her confinement, noticed her mother-in-law moving about the room in which the baby was, and shortly afterwards it was found that the child had been mortally wounded in the head. The old woman threw the blame on a vicious cat."

"A native female of Madras, named Streerungambah, has been delivering lectures there on Female Education and other subjects in Teloogoo, before large audiences."

—The *Indian Church Gazette* states that "Father" Benson is in communication with the Bishops of Calcutta and Bombay on the subject of a visit to this country. "If he comes he will introduce the mission of his Society which is to be established in Bombay in the cold weather. In this diocese the planting of a mission among the heathen under Father O'Neill has long been in contemplation and is only a question of time. It would probably be hastened by Mr. Benson's visit. His presence would be invaluable were he to contemplate nothing more than holding retreats for the clergy. We do not apprehend any difficulty on the score of funds."

"A 'Guild of the Holy Standard' has been established, for the promotion of religion in the Army, by teaching obedience to the Church, and by inculcating that the fear of their comrades is cowardice unworthy of a soldier. The title of the Guild is taken from the labarum, or holy standard of the Emperor Constantine. Major General Shute presided at the institution of the Guild in the Naval and Military Club, Piccadilly. Several regimental chaplains were present. The following are the principal officers of the Guild: Warden—Major General C. W. Tremenheere, C.B.; Sub-Warden—Major-General C. H. Blunt, C.B.; Chaplain—Rev. J. E. Sabin; Secretary—Captain G. E. Wyndham-Malet."

Wednesday, August 6.

—*Home Intelligence*, July 18. News from the West Coast of Africa brings the details of an engagement between the marines and crews of British men-of-war and a body of Ashantees. The town of Elmina had previously been bombarded in consequence of the inhabitants having given arms and shelter to the Ashantees. Reinforcements are on their way to Cape Coast Castle from England.

An important conference has been held at the National Club to consider the possibility of joint and concerted action against the Romanising movement in the Church of England.

The subject of the Confessional in the Church of England has been before the House of Lords, and a committee of inquiry refused.

The Shah is still being cordially entertained in France. There have been tumultuous scenes in the French Assembly, and the chances of the Royalists are the talk of the hour.

The new Atlantic cable, which has been laid without a hitch anywhere, is believed to be the best yet constructed, and is expected to last twenty years.

More earthquakes are reported from Italy. Shocks were felt on July 12 at Rome, Frosinone, Alatu, and several other places. No damage was done. The shocks and subterranean roaring, it is stated, continue in the neighbourhood of Alpago. From Naples we hear that a rather strong shock of earthquake has occurred in the valley of Lira, at Isola. The workmen left the manufactories, and several houses were damaged.

A well-known clergyman and mission preacher, the Rev. Robert Aitken, Vicar of Pendeen, Cornwall, aged seventy-two, died suddenly on the platform of the Paddington railway station, on July 11. He had just spoken of feeling exhausted with two days' and two nights' travelling from Germany, where he had been for his health.

The fifth anniversary of the Bombay Diocesan Association was kept on July 10. Bishop Abraham was the preacher in the morning at Christ Church, St. Pancras, and in the evening at St. Mary Magdalene, Paddington. One of the striking sermons which he delivered will be published, and will assist, the *Guardian* hopes, in giving shape and substance to the aspirations after work in India which Bishop Douglas's recent letter to the Archbishop of Canterbury has stirred in many hearts. The Bishop of Bombay has schemes for training natives as catechists, which the self-oblation of a few superior English clergymen would enable him to carry out. There are also openings for female agents in Western India, which none could so profitably turn to account as the members of an organised sisterhood. May some such be moved to offer themselves for the diocese of Bombay.

In Spain affairs are at their worst, and the reported atrocities at Alcoy are of the blackest. The Internationalists have burnt factories and churches, massacred the mayor, who was a well-known Liberal, and murdered other leading men in the most savage manner.

The defenders of the Town Hall, after being subjected to other horrible insults and injuries, were stripped naked and held up from the balcony in full view of the howling mob below. Their names were called out one by one, and the mob was asked whether it would "have them dead or alive." According to the answer, either their heads were cut off and the mutilated bodies thrown down from the balcony, or they were thrown down still alive, the mob below trying to catch them as they fell on bayonets and pikes, and everybody then rushing to assist in despatching what remnants of life were left; or if too late for this, to further mangle and disfigure the breathless bodies. The women are said to have played a conspicuous part in the massacre, as they did in Paris during the Commune. . . . . It is said that one of the principal and most respectable inhabitants was seized by the insurgents, and after his clothes had been sprinkled with petroleum, he was set on fire and made to run while shots were taken at him.

Thursday, August 7.

—On Monday afternoon a shoemaker named Balloo, residing at Dhobie Talao, stabbed a woman who was in his keeping, whilst the woman with her two children were sitting under the portico of Trinity Chapel, Sonapore. The woman was removed to the hospital, and her deposition taken.

—Yesterday morning, at about 3 o'clock, a Parsee named Nusserwanjee Nowrojee, murdered a prostitute, named Ameena, in the Bhooleshwur Road. The police on being informed of what had occurred, at once repaired to the spot, just in time to apprehend the murderer, who was leaving the house with a knife in his hand. The Coroner held an inquest.

—The following is from a benighted Presidency: "Mr. E. D'Caster, one of the jurymen who was empannelled at the Madras High Court Session on Monday objected to be sworn on the Protestant Bible. His Lordship Mr. Justice Kindersly wished to know from the juryman on what ground he objected to be sworn. Mr. D'Caster said that he objected as he was a Roman Catholic. Mr. Tarrant then inquired if there was no *Douay* Bible in Court, and on receiving a reply in the negative, Mr. D'Caster was discharged and Mr. F. B. D'Santos was empannelled in his stead. Mr. D'Santos also objected to be sworn on the same ground. Mr. Gould then submitted that the Roman Catholics do not swear by kissing the Bible but by kissing the cross on the back of it. A cross was then formed of paper and stuck on the Protestant Bible, and Mr. D'Santos was then sworn on it."

—The London Correspondent of the *Bombay Gazette* says:—It is remarkable proof of the political sagacity of the English press that it should only have found out that the Shah is a man of straw *after* he has left England. Reuter's concession was ratified a year ago, and Lord Granville knew all about it last September; yet the nation was allowed and encouraged to go through the solemn farce of doing honour to the Shah as if he were the mightiest of Eastern potentates. Now that the curtain is down and the lights are out, Lord Granville calmly declares that the performance had no political meaning at all, and was only intended to amuse London society."

—Mr. W. Stark writes to the *Times* from Venice, under date the 2nd inst., a description of the earthquake which visited the north of Italy on Sunday morning. As he was sitting up in bed and awake at the time of its occurrence, he was enable to observe all the phenomena attending it. The sensation produced by the earthquake itself was most extraordinary. The solid earth seemed for a time to have been converted into a liquid one, and the houses on it were tossed about like ships at sea, moving up and down in rapidly succeeding waves. There were 14 movements in all, seven forward and seven backward, and each movement occupied a second, as regular and even in their beat as the pendulum of a clock, and with the last backward movement there was a sudden and instantaneous stop in its centre—the earth was firm once more, and the buildings on it remained upright. If the waves in the earth had followed each other with more rapidity, and had not been of that slow and regular character which happily characterized them, Mr. Stark thinks the whole of the Venetian States would have been one mass of ruins, and the loss of life prodigious. Happily, the waves were wide enough and slanted suffi-

ciently to enable the houses to "go" with them without any extraordinary strain on their masonry and woodwork. The movement in reality was so great and so prolonged that, not being a "good sailor," Mr. Stark felt "land" sick, not fancifully but really and simply from the undulation in the earth.

FRIDAY, AUGUST 9.

—A European, an inmate of the Strangers' Home, named Thomas Donnelly, was accidentally knocked down by a shigram on Wednesday evening. He was very severly hurt and was removed to the J. J. Hospital for treatment, where he expired shortly after admission. The coroner's jury returned a verdict of accidental death.

—In connection with the young men's Christan Association of London it is stated that there are 4,500 members in the metropolis alone, of which number 2,000 daily occupy a portion of their time in voluntary mission work, and there are now scarcely any of the large business houses in which there are not some young men caring for the spiritual interests of their fellow-assistants. The report referred to the gratifying fact of the increased interest manifested by the principals in the spiritual welfare of the young men in their employ.

—*Christian Advocate:* "Our missionaries in Oriental lands expect as a matter of course to become enfeebled by long residence there. It may be questionable whether they study as closely as behoves them the new relations of climate into which they enter, and make it a point to spare and preserve their bodies up to the full measure of possibility. We notice a number of very interesting experiments made in India with a view of testing the influence of climate on human development, the result of which seems to be that in tropical climates the lungs do not work so effectively as further north, while the heat induces a more rapid development of the physical organism."

—The *Melville Republican*, a New Jersey paper, gives us the following history of a heroine of the true Grace Darling type:—"Lottie Dougherty resided in this city, and was educated at the Central School. She was one of Professor Culver's most attentive and promising pupils, and distinguished hereself greatly in all her studies. Last Summer, having studied telegraphing, she accepted a situation at Radnor, a station on the line of the Pennsylvania Central Railroad, and boarded at the Eagle Station, a mile or more distant. One evening in August last, she was on her way to her station, when suddenly a terrible thunder-storm came up. The office at the Eagle was struck by lightning, the magnet burned out of the instrument, and great consternation prevailed. Lottie supplied a magnet, although it was not her office. Going to the door, she noticed a large tree uprooted and blown across the track. She realized at once the dangerous situation. The Western Express was due in a few minutes, and local trains followed it close. Though all present opposed her resolution, the cool, determined girl seized the red signal lamp, ran through the fearful storm up the track and swung her light, until she heard the engineer whistle down brakes, and the train was saved. The speed was checked so that the train was not thrown from the track, though it struck the tree with force sufficient to hurl a heavy limb against Lottie's shoulder, hurling her down the embankment into a ditch, and inflicting several injuries which ultimately resulted in her death. Of course the passengers on the train were loud in their expressions of gratitude to her, and a handsome sum of money was tendered but she refused it, and, returning to her office, remained on duty all night. She said she had only done her duty, and wanted no recompense of a pecuniary character. Eleven weeks ago, Lottie come home to die. Ever since that fearful night she had felt the effect of the blow upon her shoulder, consumption claimed her as its victim. Slowly but surely she faded away, enduring her sufferings in a patient and uncomplaining manner. She had all the attention that loving hearts could give, but she could not be restored to health. On Wednesday she died."

[redacted]ths last week—298.

Miscellany.

—*Church Missionary Society's Report:* Tinnevelly Mission of the C. M. S.; Panneivelli district: The following instances, related by two Catechists, a ... saddening, as showing the great hold the err... of heathenism still have on many of the less-educated professing Christians in the district. The son of professing Christian parents was taken ill, and, as he grew rapidly worse, his relations sent for a soothsayer or wizard to help them. The soothsayer performed his ceremonies, but in vain: the lad died.

In another case the daughter in a Christian family went mad. She was constantly calling out in her delirium that the Collector had ordered her to shoot all the heathen; she kept crying to those around her, "You must shoot the heathen; they are everywhere." In her case the soothsayer was sent for, but proved as powerless as in the other.

The second Catechist gave a sad account of a professing Christian who had been ill for some time; as he grew no better, but rather worse, his heathen relatives urged him to offer arrack to the idol; he resisted for a long while, but at length consented and did so. The next day he died.

In another case a man's house fell upon him and his family, but all escaped unhurt. The heathen villagers then came round him and said that the idol was offended with him, and would not be appeased until he offered up a sacrifice to it. After some persuasion he consented. The Christians in the neighbourhood, hearing of this, refused to allow him to associate with them.

We have often to deplore the frequency of marriages between professing and even baptized Christians and heathen. I am grieved to be compelled to believe that in many cases baptized Christians would rather themselves marry, and see their relatives marry, heathen, than Christians of another caste. When there is a difficulty about marriages, the latter course is, as a rule, regarded as altogether out of the question.

—*The Christian:* A great revival has taken place among the "Friends" in Ohio. It commenced in a quarterly meeting in March. The first outward manifestation of it was under a discourse by D. B. Updegraff. The power of the Lord came down upon the assembly. At the close of the discourse an elderly person addressed the meeting, but in the midst of his remarks was overcome by deep emotion, sank upon his knees, and, with his wife beside him, wept and prayed, until the entire assembly were bathed in tears. Many made public confession of past negligence and shortcomings, and pledged themselves to live in the future for Christ.

With a great variety of deeply-interesting events the meeting continued thirteen days. A full account would make a volume. At first there were numerous objections to asking persons to rise who desired that prayer should be made in their behalf, and also to inviting them forward for prayer. But all objections vanished, as the early cloud and morning dew, when the Sun of Righteousness arose and shone with healing beams upon the people. Many were happily converted, and in heavenly strains began to tell of his salvation who had so marvellously delivered them.

Old friends, who had never prayed before, cried to God in earnest importunity for themselves and their friends and neighbours. One went so far as to ask that that beautiful hymn might be sung—

"Depths of mercy! Can there be
Mercy still reserved for me?"

A wealthy man, sixty years of age, steeped in iniquity, was so wrought upon by the Divine Spirit, that he cried out in great agony. He was most happily saved.

One of the most striking features of this revival is the simplicity of the instrumentalities used. Men and women of very humble pretensions, and regarded as quite illiterate, were used. Yet in the hands of God they were mighty in pulling down the stronghold of sin. There was no extravagance and no confusion of the meeting. All the services were solemn and quiet. No shouting or fanaticism. About two hundred were converted. Ministers and members of all denominations gladly took part in all the exercises.

—The following remarks were made at a meeting of a Missionary Society in England:—I appear before you this evening as a plain man from a small village in the county of Norfolk. In December, 1867, it was impressed in my mind that I might do more for the mission cause than I had done. I at once began to look round and see what I could set apart for this good cause, and the thought struck me to take half-a-pint of beans, the value of which is not one halfpenny, to a missionary meeting to be held the same evening in the village where I lived; and as the keys of the chapel were at my house, I had a good opportunity of getting in and placing the beans on the platform without any other person knowing anything about it, which I did, with a note attached, addressed to the chairman, with a request that some friend or friends would grow them for three years, and give proceeds to the mission cause. The chairman, that year, happened to be a farmer; he read the note, and the question was—Who could grow the beans? I rose, and offered to take half, on condition that the chairman would take the other half, which he agreed to do. At the meeting held the following year I was able to report eleven pints; the next year, nine bushels and one and a half pecks; the third year, 276 bushels two and a half pecks, which sold for £76 9s. 6d. The other quarter of a pint taken by the chairman realized only £5 5s. 3d., making a total of £81 14s. 9d., which was handed to the treasurer for the African Fund.

I was so satisfied with the result, that I resolved to grow a quarter of a pint for three years more, which promised a far greater yield than the former three years—so much so, that I was obliged to make an appeal for land to grow them on, in which I have had great success. Not only are my neighbours assisting me, but a gentleman near Peterbourgh, and another gentleman near Warrington, in Cheshire, hearing of the scheme, kindly offered to assist me in growing them in this the last year. So that, instead of £81, I hope before Christmas next to be able to send to the treasury of the African Fund at least £120. Cannot you do something similar to help all this good? Because the Bible says, "He that soweth sparingly shall reap sparingly; but he that soweth bountifully, shall reap bountifully."

—The *Freeman:* "Two Brooklyn churches, one a Methodist and the other a Reformed, have raised very generous collections to help the Lee Avenue Baptist Church to redeem their house of worship, lately sold under the hammer.

—The New York *Independent* of June 5 writes:—"We have received from many correspondents letters protesting against the alleged determination of the Evangelical Alliance to dispense with the Lord's Supper at its meeting in October. This action is taken out of deference to the Baptists and other bodies of Christians who could not, consistently with their notions of church order, be present at such a celebration. We hope it is not necessary for us to say that we regret, as much as any one can, the necessity which leads to the omission by the Alliance of this sacrament of brotherhood. We believe that, while it was primarily intended as a memorial of our Lord, it was also intended to manifest the unity of believers. The prayer of Christ for his disciples 'that they may all be one' seems to have been made when the Supper was instituted; and the word 'communion,' which was applied to the sacrament from the first, points clearly, as the Epistles show, not only to the new covenant, but to the new commandment. That a body representing the various denominations of Protestant Christendom, and meeting to bind closer the bonds of fellowship, should be unable, on account of prejudice, to make use of this expressive symbol, is to us a reason for grave regret. Nevertheless, there are many other matters concerning which Christians of all names are substantially agreed; and there is no reason why our Baptist brethren should be driven away from the Alliance, or made uncomfortable at its meeting, by insisting upon a symbol of union to the use of which they object. We are in favour of just as much Christian union as we can get. If the Baptists will not sit down with us at the Lord's table, we will gladly go with them as far as they will suffer us in Christian work and worship, trying all the while to show them that they are wrong in refusing to partake with us of the sacrament of unity. Little as we sympathize with close communionism, we have still less sympathy with the disposition of some of our contemporaries to insist upon the observance of the Supper at the meeting of the Alliance. To make of the symbol of unity an apple of discord or a cause of offence to any large number of conscientious Christians would certainly be far worse than to refrain from the use of it altogether."

—278 Pastors have been trained at the Pastor's College, connected with Mr. Spurgeon's church.

—*Illustrated Missionary News, July:* "Seeing our countrymen now 'increased abundantly, and multiplied, and waxed exceeding mighty throughout our Eastern possessions,' 'dwelling in the land wherein their fathers were strangers;' looking for the great colonizing enterprise of the day to be speedily launched in the most fertile tracts and bracing climates through rapidly multiplying industrial and mercantile companies, we may hope that the increasing numbers of native converts attracted to us by affinity of interests, 'partaking with us of the root and fatness of the olive-tree,'

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as with the dispersed amongst the Gentiles in primitive times, will crystallize spontaneously into Christian communities without any artificial forcing or isolation from their natural habits of life and country, and Christianity will once more be diffused *through the Church itself*, and God's people, baptized with the Holy Ghost and endowed with the gifts of the Spirit, will 'go forth everywhere preaching the word.'

"The truth will thus be extended by *organization* as distinguished from machinery, *i.e.*, through *life* and not merely by work; through communities not European or ecclesiastical, but social and spiritual—national without distinction of races, and scriptural without respect of persons.

"A young officer at Lahore, during the second Sikh war of 1848-9, like too many others, hitherto regardless of God and his own soul, was induced to attend a prayer meeting held nightly by a little band of soldiers in a Mahommedan mosque; he was awakened to a sense of his guilt and perishing condition, and here amidst the horrors of war and the confusion and panic incident to failure in a great battle, whilst the dead and dying were pouring in from the battle-field, God, through various means and through a deep, prolonged period of mental anguish, brought him to a saving knowledge of Christ, and straightway he preached Him in a little gathering of natives.

"On the restoration of peace the officer returned to his political appointment in Kumaon, where he continues to the present day, witnessing everywhere to great and small what God has done for his soul. As he grew in grace he threw his influence into making known the Gospel to the heathen of his province, until, finding the work increasing beyond his strength, he invited the London Missionary Society by liberal offers to establish a Mission, which they responded to by sending the Rev. Mr. Budden, and he too still labours there in the Gospel.

"A fraternal co-operation and unity prevail amongst other denominations also in Kumaon, in which the American Methodists are pre-eminently the acknowledged 'Apostles of the Churches, and the glory of Christ.' All classes, clergy and laity, soldiers and civilians, natives and Europeans, are fully represented amongst its workers and friends; and what with its Medical Missions, with male and female practitioners, schools for boys and girls, orphanage and asylum, &c., no agency seems neglected."

TELEGRAPHIC NEWS.

London, 31*st July*: Parliament will adjourn on Tuesday next.

Madrid, 31*st*: Don Carlos has entered Biscay. The insurgents in Seville have commenced burning the buildings with petroleum. Contreras has arrived with two frigates before Almeria, and commenced bombarding the town; an attempt to disembark his men was repulsed.

Paris, 31*st*: The members of the Left have resolved to continue agitation in favour of dissolution of the Assembly.

London, 1*st August*: There was a discussion last night in the House of Commons on Ministerial responsibility: this subject arose from Mr. Ayrton's repudiation of any responsibility for Board of Works estimates when altered by the Treasury. Mr. Gladstone, however, disagreed with Mr. Ayrton's dictum. The King of Saxony is alarmingly ill.—The Government bonded warehouses in New York have been destroyed by fire.

Madrid, 1*st*: The Republican troops have succeeded in capturing, and now occupy Seville, the insurgent Junta escaping. The insurgent frigates have quitted Almeria. One hundred Carthagena insurgents are marching against Alicante. Another frigate has joined the insurgents at Cadiz, where the Government retains its hold on the arsenal. The troops have commenced bombarding Valentia. Three thousand Carlists have made an unsuccessful attack on Caldas and Monthuy.

London, 2*nd*: In the House of Commons last night Mr. Schlater-Booth criticised the management of the Treasury; Mr. Lowe in reply promised that order and regularity should henceforth prevail.—The motion to increase the Duke of Edinburgh's annuity was opposed by a minority of eighteen.—The appointments of Sir George Jessel and Mr. FitzJames Stephen are unconfirmed.—A railway accident has happened at Wigan. Fourteen persons were killed, including Sir John Anson.—Mr. Fawcett's amendments have been withdrawn and the Indian financial statement approved by the Commons.—In the House Commons Mr. Grant Duff submitted the Indian Budget.—He said that he doubted whether the Income-tax would not be reimposed within the next ten years; he reviewed the favourable and unfavourable features of the financial future, classing under the latter condition guaranteed railways, opium revenue, and army expenditure; and under the former the elasticity of the revenue and diminution of expenditure; he declared that the brighter features largely predominated. He said that the information from India induced belief that it was the intention of Lord Northbrook to grapple with several questions of taxation, but from obvious reasons he could not specify which. He looked hopefully towards the possibility of further military reduction, thus replying beforehand to Mr. Fawcett's resolution; and defending the Constitution of Home and Indian Governments, he professed his inability to discern any immediate possibility of beneficial change.—Mr. Fawcett then moved his resolution previously announced.—He enlarged upon the oppressive and anomalous character of local taxation, advocating the suppression of local presidencies, enforcement of stricter subordination to central authority, and more extensive employment of natives. Several other members advocated greater economy and reduction of expenditure.—The debate was then adjourned.—The German troops have evacuated Nancy.—The King of Saxony is better.—Cholera is spreading in Tennessee.

Madrid, 5*th*: Grenada and Cadiz have surrendered to the Government.—The insurrection is overcome in Andalusia. The insurgent frigates have arrived before Malaga, but have been compelled by the allied squadron to return to Carthagena. General Contreras is detained as hostage on board a German frigate.

London, 5*th*: The Bishop of Ely has been translated to the See of Winchester.—A Board of Conservatives has been elected at Greenwich.—The English, French, and German naval commanders have agreed to prevent excesses of the Spanish insurgent ships.—Parliament was prorogued to-day.—The speech of Her Majesty the Queen thanks the two Houses for their loyal promptitude in making provision for the Duke of Edinburgh. Her Majesty trusts that this marriage will form a new tie of amity between the two great Empires. The best relations continue with Foreign Powers. The speech mentions the successful termination of the Zanzibar Mission, the French commercial treaty, the treaties of extradition with Italy, Denmark, Sweden, and Brazil, and adds that negotiations for similar agreements with other States are in hand. It refers to the liberality of the Commons in enabling Government promptly to meet the Geneva award, and then proceeds to enumerate the measures of the session which fully answer expectations. Although the activity of trade has been somewhat restrained, the condition of the people continues to exhibit evidences of improvement.—The Commons have approved the new contracts with a reduced subsidy for the conveyance of the mails between Zanzibar, the Cape, and Aden.—Cholera is prevalent in Berlin; but cases in London are confined to a party of Danish emigrants.—The Comte de Paris has arrived at Berlin, and is expected to have an interview with Comte de Chambord.

6th: Prince Arthur is betrothed to the Princess Thyra of Denmark.—Sir Bartle Frere has been sworn in a member of the Privy Council.—The troopship Himalaya has arrived at Cape Coast with reinforcements; great sickness and heavy rains prevent operations.—Valencia still holds out. The insurgent frigates at Carthagena are in charge of the German squadron, their crews having been landed without arms.—The English Admiral has been instructed only to interfere for protection of British subjects.—France observes a strict neutrality.

Paris, 6*th*: The Comte de Paris had an interview with the Comte de Chambord at Vienna yesterday. The deficit in the French harvest is estimated to be between 12 and 15 million hectolitres.

London, 7*th*: The betrothal of Prince Arthur to Princess Thyra is authoritatively contradicted.—Mr. W. E. Baxter, Secretary to the Treasury, has resigned his seat in the Ministry in consequence of a disagreement with Mr. Lowe; other resignations are also expected.—The interview between the Comte de Paris and Comte de Chambord was very cordial, the former recognized the latter as head of the family.—The German Government has recalled its naval commander at Carthagena, disapproving of his proceeding in retaining General Contreras as an hostage.—Canon Woodford, Vicar of Leeds, is the new Bishop of Ely.

PASSENGERS SAILED.

Per P. and O. Str. *Sunda, August 1st:*

For Brindisi.—Mr. A. Bonner; Mr. M. Irvine; and Mr. Harve.

Per P. and O. Str. *Orissa, August 8th:*

From Southampton.—Mrs. McIvor and 2 children; Mrs. Ward and Col. Moyle's child; Surg. A. W. Bate; Mr. H. D. E. Forbes; Mr. J. Murray; Mr. J. T. Brownnutt; Miss Hand; Mr. and Mrs. Lawndalls; Rev. S. S. and Mrs. Weatherby and 4 children.

For Brindisi.—Capt. J. A. Temple; Mr. G. O. Donnell; Mr. C. D. Field; Mr. Thomas Mitchell; Hon. Mr. Justice Bayley; Mr. D. Wallace; and Mr. J. P. Baker.

For Venice.—Mr. Nusserwanjee Dossabhoy.

For Gibraltar.—Mr. A. Sebastian de Costa.

For Suez.—Mr. E. Lubamann and Mr. O. Osterman.

PASSENGERS ARRIVED.

Per P. and O. Str. *Deccan, August 5th:*

From Southampton.—Mrs. G. F. Henry, infant, and 2 servants; Miss Walsh; Mr. Tudball's 3 children; Mr. Jeyes; Mr. Cairns; Mr. Hepworth; and Mr. Jackson.

From Ancona.—Dr. Pinkerton and Mr. West.

From Brindisi.—Mr. W. C. Plowden; Mr. P. Hughes; Capt. Plowden; Messrs. Harlow, 2; Mr. W. P. Duff; Mr. Reynolds; Mr. McInnes; and Mr. T. T. Cooper.

DOMESTIC OCCURRENCES.

(*Charge for insertion*, 8 *annas.*)

BIRTH.

SCOTT.—At Darjeeling, on the 1st instant, the wife of Lieutenant C. H. Scott, Royal Artillery, of a son.

DEATH.

LYNN—July 28th, at Baroda, Harriet Margaret, the dearly beloved wife of Captain Edwin Lynn, Commanding H. H. the Guicowar's Horse Artillery, aged 24 years. "Precious in the sight of the Lord is the death of His saints." Psalm cxvi. 15.

SUBSCRIPTIONS TO BOMBAY GUARDIAN.

Received July 16 to July 31, 1873.

W. Stevens to May 12th, 1873, Rs. 4-4-0; Rev. J. Small, April 12th, 1874, Rs. 8-0-0; H. Conder, May 29th, 1874, Rs. 9-7-0; Dr. W. P. Partridge, June 29th, 1874, Rs. 8-0-0; H. L. Feaver, December 31st, 1873, Rs. 4-0-0; J. Borthwick, December 31st, 1873, Rs. 8-7-0; Rev. J. G. Hawker, June 16th, 1874, Rs. 9-10-0; H. D. Lawrence, December 31st, 1873, Rs. 4-1-0; J. Burgess, September 1st, 1873, Rs. 2-10-4; Rev. A. Baptji, June 1st, 1872, Rs. 3-0-0; W. O'Leary, September 30th, 1873, Rs. 2-9-0; Brig. Gen. Gell, June 21st, 1874, Rs. 8-0-0; Rev. B. Rice, January 24th, 1874, Rs. 5-0-0; J. F. Walker, Oct. 31st, 1873, Rs. 2-0-0; S. M. Smylie, November 1st, 1873, Rs. 2-13-6.

Advertisements.

NOTIFICATION.

WITH the view of encouraging Christian Literature in the Vernacular, the North India Tract and Book Society, on behalf of Sir W. Muir, offer prizes for the best works which may be written in pursuance of this Notification, and sent to their Secretary before the 31st December 1874.

Works may be presented either—

(1) Of a high standard of composition, and elaborate in their treatment of the subject; or

(2) Simple and elementary both as to style and matter.

For the best work of the first kind, if in the judgment of the Society's Committee it reaches a high standard of excellence, a prize of Rs. 500 will be awarded.

For the best works of the second or simpler kind, approved by the Committee, five prizes will be awarded of from 100 to 200 Rs. each.

The choice of subjects is left entirely to the writer. Stories, Biographies, striking Chapters in History, works of Natural Science or Travel—in short, anything interesting and recreative, as well as instructive—will be received in competition, it being understood that all such works must come distinctly within the limits of Christian Literature. Works suitable for Women and Children will be specially acceptable.

The works may be either in Hindi or Urdu. They may be translations or adaptations of works in other languages, as well as original; and there is no restriction as to the nationality or residence of the writer.

Each work intended to compete for these awards should be accompanied by a sealed envelope containing the author's name and address.

Rev. T. S. WYNKOOP, Secretary,
North India Tract and Book Society.

Allahabad: *Dated 1st June* 1873.

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BOMBAY TRACT AND BOOK SOCIETY.

The Bombay Tract and Book Society's Committee have decided to alter their rules regarding Colporteurs from the 1st of October next. They will allow half of the proceeds of Vernacular *tracts and books* sold by the Colporteur to be appropriated to the Colporteur. Hitherto he was allowed all the proceeds of tracts priced one anna and under, and three-eighths of the proceeds of tracts and books of a higher value. The Colporteur will also receive Rs. 5 monthly provided he sells tracts and books, in Bombay, to the average value of Rs. 5 monthly; in Poona, to the value of Rs. 4; and elsewhere in the Mofussil, to the value of Rs. 3. He must, as now, be a Christian in good standing, well recommended, and must carry on his work under the supervision of a missionary.

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JOHN PATON, }

Bombay, 1st January 1873.

BOMBAY GUARDIAN.

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